

FUTURE PUNISHMENT

WISE MEN OF ALL AGES HAVE BELIEVED IN HELL.

Retributive Justice Must Be Meted Out to Those Who Sin on Earth and Are Undetected in Evil Doing—Rev. Madison C. Peters on the Demands of Common Sense.

Is there a hell, or is all that we are told about it the creation of superstitious fears? If we trace the history of this belief we shall find that it has not been entertained by superstitious people alone, but by the wisest and best men of every age—heathens as well as Jews and Christians; and this fact ought of itself to shake the unbelief of the most intelligent skeptic. If the wisest and best men of every age, with all their differences of opinion upon other points, have unanimously agreed in the belief of a future state of retribution, this fact claims every man's respectful attention, and no man who wishes to have credit for good common sense will say that the belief in a hell is nothing more than a superstition or an invention of priestcraft for making an easy livelihood. The question, Is there a hell? resolves itself into this: Is there a moral governor of the world? Is there a moral law? Is there such a thing as sin? For if there be, then there is such a thing as punishment for sin, and that punishment, whatever form it may assume, may be designated hell.

PUNISHED HERE?

But are not all men punished for their sins in this life? We see every day that there is not for all sin such a reckoning in this world as meets the claims of righteousness and justice. There are many whose evil doings pass undetected and unpunished, whom neither the laws of man nor the laws of nature can reach. Thousands of the greatest criminals have gone to their graves in peace. Death had no revenging terrors, no retributive remorse, for them. And when we take a deliberate view and see how the righteous often suffer and the wicked flourish, we are naturally led to exclaim, "Wherefore do the wicked live, become old; yea, are mighty in power? Is there no reward for the righteous? Is there no punishment for the workers of iniquity? Is there no God that judgeth on the earth?"

And, indeed, were there no retributions beyond the limits of the present life, we should be necessarily obliged to admit one or the other of the following conclusions—either that no moral governor of the world exists or that justice and judgment are not the habitation of his throne. How can you have a heaven without a hell? For if there be no hell, then all must go to heaven. But you can no more have a heaven without a hell than you can have a pure and clean city, free from nuisance and pestilence, without scavengers, sewers and sinks. A pure city implies impure commons, where all that is unfit to be in the city is cast out. The wicked surely cannot be with the saints. They must be together by themselves, where the unholy passions that reign in them would soon make a hell.

If there be no future punishment, if all go to heaven when they die, then the rope will do more for a man and transfer him quicker to heaven than a lifelong service for Christ. Vice is connived at and virtue discouraged if there be no future retribution. If there is no retribution, then we must expect to have for our immortal associates drunkards, blasphemers and all the base villains that ever disgraced humanity. No hell is con-

tradictory to conscience and reason. The future punishment of the impenitent wicked is what our common sense demands.

My Theology.

While I have broken away from slavery to ecclesiastical traditions and customs, let it be distinctly understood that I am trying to build up here a distinctively Christian church. These consecrated walls shall resound only with evangelical truth. This holy place will be the witness only of worship that is pure and of doctrine that is sound. My theology is spelled in six letters, C-h-r-i-s-t, Christ, but not Christ as the center of a mere theology or the patron of an ecclesiasticism. The world is sick and tired of dry, withered, juiceless theological terms and phrases. It cares not for, nor understands, terminology and vocabulary. We preach Christ as the redemption from sin; Christ as the brother of man; Christ as the treasury of riches for the poor; Christ as the shop of soul medicines for the sick; Christ as the solace for the afflicted; Christ as the hope in every discouragement; Christ as the guide in every perplexity; Christ as the reform for every wrong; Christ as the protection of the persecuted; Christ as the recovery for the deserted; Christ as the beauty for the young; Christ as the wisdom of the aged; Christ, while we live, the rule for our conversation; when we die, Christ the hope for our glorification.

Many men who make loud noise in the world about their orthodoxy, instead of preaching the gospel of Christ, expound the systematic theology inferred from the gospel through the epistles of Paul. He who reads Paul often reads mystery. The words of Christ are simple and easily understood. Paul in mind, heart and will was the grandest man that ever trod the earth since first the Almighty sent it circling round the sun, and he wrote it as he was moved by the Holy Ghost, but Jesus Christ is a Saviour, whose utterances were the statements of the divine consciousness itself. The rule of my preaching is the preaching of the gospel with the gospels. The world is hungering and thirsting for less theology and more Christianity, less of Paul and more of Christ. There are plenty of sermons on justification, verbal inspiration, effectual calling and the efficacy of the sacraments. But the sermon on the mount is seldom preached, and all that Christianity is meant to do in making the life pure is left undone. Our duty is no longer to be honest and true and self denying and pure, like the divine pattern, but to hold accurately the creed of the church. MADISON C. PETERS.

What It Is to Be a Christian.

Baptisms, confirmations, and church memberships do not make Christians. You cannot make Christians to order by law any more than you can make Americans out of foreigners by the mere act of naturalization. He is an American, no matter where born, who has an American heart, and whose sympathies and choices, labors and sacrifices make him deserve the proud name of American. So the mere act of baptism or church membership gives a man a poor title to the Christian name. Paul said that the man was not a Jew who was one outwardly, that the mere rite of circumcision was nothing—that he only was a Jew who was one inwardly at heart.

The Christian church differs from the Jewish church mainly in caring less for things ceremonial and more for things spiritual, less for rites and more for righteousness.

A CHAPTER ON LABOR

REV. MADISON C. PETERS OPPOSES UNRESTRICTED IMMIGRATION.

The Scum of Europe Is Taking the Places of American Citizens, and the Life of Freedom Is Threatened—Home Rule For America.

When employment can be had at all in the old world, laborers receive the following wages, namely:

India (800,000,000 people), but 10 cents per day.

Russia (100,000,000 people), but 25 to 50 cents per day.

Sweden, but 26 to 52 cents per day.

Denmark, but 26 to 50 cents per day.

Norway, but 26 to 52 cents per day.

Finland, but 26 to 52 cents per day.

Spain, but 40 to 60 cents per day.

Italy, but 50 to 90 cents per day.

France, but 50 to 90 cents per day.

Germany, but 45 to 75 cents per day.

Austro-Hungary, but 45 to 75 cents per day.

Great Britain, but 62 cents to \$1.08 per day.

A careful examination of the prices current in England and the United States proves that a dollar will buy more tea, coffee, lamp oil, flour, meat, butter, bread, sugar and potatoes in the United States than it will in England or any other part of Europe, while a single pound of beef in many of these foreign countries costs as much as a day's wages will buy.

Through our unrestricted immigration all the world competes with our workmen in our own country. The thousands upon thousands that are idle in every land in the old world come to America, to the detriment of our own workmen. If immigration continues, how long will the American workman be the best housed, the best fed and the best paid workman in the world? The immigrant of today not only lowers the dignity and debases the blood of labor, but is driving the American laborer from our mills, shops and markets, and if the present tide continues for 20 years we will see many of our best citizens going from the United States, and the scum of Europe will take their places. The time was when the immigrants, growing dissatisfied with a manufacturing center, could emigrate to the west and take up land on which to build a home. That day exists only in history. Our government has squandered the good land with a lavish hand, and though there are millions of acres still unoccupied it must be remembered that it is land so poor that you cannot raise a row on it.

Europe's own sins produced the scabs on its body politic, and they have long enough escaped punishment by sending their paupers and criminals to America. Let these degraded hordes of unenlightened nations remain where they are until they have shaken the foundations of every monarchy across the water, rather than see the only home in which freedom has a foothold vanish from the face of the political world.

HOME RULE FOR AMERICA.

The total population in New York state in 1891 numbered 5,997,853. This number was composed of 2,594,708 persons born of native parents (including the colored population of 73,901), 1,837,453 born of foreign parents and 1,565,692 foreigners, exceeding those born of native parents by 808,437. These millions concentrate largely in Albany, Kings, Erie, Rensselaer and New York counties. These counties are entitled to nearly one-half the members of the legislature. In

Rensselaer county the foreigners have a majority of 13,551; in Albany county the native born population is in a minority of 37,315; in Erie the whites of native parentage are in a minority of 148,887; in Kings, 360,921, and in New York the foreign element has the immense majority of 948,653. When we remember how small pluralities determine our state and presidential elections, it can be easily seen how small a figure the American cuts in the government of his native land. Home rule for Americans may yet become an issue in our politics.

Should immigration continue for 10 years more to the extent of 10 years past, the foreign element will have an overwhelming preponderance in the northern states. No thoughtful well wisher of the state or of the republic can regard this tendency without apprehension. Has not America become too much of a "free country?"

MADISON C. PETERS.

Let Us Not Walk Alone.

You go to your Lord and say, "O Lord, this world is tempting, and I fear its stains. How shall I escape it? Shall I run away from it?" And the answer comes, as unmistakable as if a voice spoke out of the opened sky, "No, go up close to this world and help it; feel for its wickedness; pity it; sacrifice yourself for it; so shall you be safest from its infection; so shall you be surest not to sacrifice yourself to it." * * * It is possible for us to walk through the fire and not be burned, but it depends always and wholly upon whether he walks there with us. Let us not trust ourselves, for we are weakness. Let us trust him and work for all who need us, for so shall we go pure through all impurity and come at last home where the children shall be safe forever in the Father's house.—Bishop Brooks.

Wealth of the Russian Church.

The orthodox church of Russia is enormously wealthy. It is claimed that it could easily pay the thousand million dollars which constitutes the national debt of Russia and yet not impoverish itself. Some of its sources of income are unique. One of these is the sale of consecrated candles. Thus the cathedral of Kasan, in St. Petersburg, during the last Easter season sold no fewer than 83,092 consecrated wax candles at prices ranging from 3 kopecks to 1 ruble apiece.—Exchange.

The All Important Thing.

It is very important to understand and believe the truth which relates to Christ and his kingdom, but the most unhesitating assent of the intellect to all the creeds, catechisms, commentaries and systems framed in 1,800 years will make no man a Christian.

Instead of making more noise in the world about our orthodoxy than the Master ever did, and making such elaborate and ostentatious prayers as to be troublesome to our neighbor, let us do justly, love mercy and walk humbly with our God. He is the Christian who practically follows him "who went about doing good," and not he who is loaded and clogged with the mere theories of dead men on the subject, that leave no scope for anything else.

'Tis not the wide phylactery,
Nor stubborn fasts, nor stated prayers,
That makes us saints. We judge the tree
By what it bears.

And when a man can live apart
From works on theologic trust,
I know the blood about his heart
Is dry and dust.